THE

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIAN THOUGHT.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Thy soaring thought hath human mind set free
Which erewhile groaned in grim and galling chains
If e'er the world composure true attains
And overcomes its ancient torturing malady,
And reattains its peace and purity,
Ah thou alone can soothe the ancient pains
Of selfish hearts and God-denying brains
And dower them anew with ecstacy.
You knew the secrets of the realms of Time
And Space and all the energies of life
In all their lower and their higher forms—
Thou wert supreme in regions sweet of rhyme,
But wert alone in conquest over strife
And selfish passion's disquieting storms.

There was no issue of our Message last week owing to Dasara Holidays.

Manager.

Great Thoughts.

Reason is the torch of friendship, judgment its guide, tenderness its aliment.

Bad company is like a nail driven into a post, which, after the first and second blow, may be drawn out with little difficulty, but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood.

How may we check wandering thoughts in prayer? By being fully certain that God is before our eyes; for if, when we see a prince or ruler and converse with him, we keep our eyes fixed on him, how much more shall he who prays to God keep his mind fixed on Him who "searcheth the heart and trieth the reins of the children of men?"

An idle soul stands in the world for a cipher, and God writes the book of life. Heaven is no hive for drones; an idle person is fit for temptation. When the bird sits still on the bough, then it is in danger of the gun; one sits still in sloth, then the devil shoots him with a temptation; standing water putrifies.

Why is a man capable of evil at all? On account of the freedom of his will, which is suitable to his position as a rational being. Released from all restraint, and receiving from his Maker a life which is free because he is made in the image of God, he perceives the good and knows the happiness of it, and has power, if he continues in the contemplation of the good and the enjoyment of spiritual blessings, to keep the life which is according to his nature; but has also power on occasion to turn from the good; therefore, expelled from Paradise, he was deprived of that happy life, and became evil, not of necessity, but through folly.

The aiming after a happy life is common to philosophers and Christians: but where is the thing to be found? He who is good is good that he may be happy; and he who is bad would not be bad if he did not hope that he might be happy thereby. As touching the good, they are good because they seek a happy life; as touching the bad, if I could say to them—"Do you wish to be happy?" they would answer—"We do." But while they aspire after the reward of the good, they do evil. A happy life is the reward of good; goodness is the work, happiness is the reward.

Ingratitude is a nail, which, driven into the tree of courtesy, causes it to wither; it is a broken channel by which the foundations of the affections are undermined; and a lump of soot, which, falling into the dish of friendship, destroy its scent and flavour.

Events of the Week.

N. E. Muhammad Shaw of Rajahmundry was arrested on 13th August under sections 48 & 49 of the Revenue Recovery Act as an incometax defaulter and was committed to the Central Jail, Rajahmundry, for two years as a civil prisoner. He appealed to the High Court against the legality of the arrest. The Superintendent of the Jail has recommended his immediate release on the certificate of the Medical Officer of the Jail that the prisoner's condition is serious due to diabetes and albuminuria aggravated by mental depression, and the Collector has accordingly ordered release pending improvement in health. Release has been ordered solely on the ground that the prisoner is in a very bad state of health.

* * *

The Director of Public Information, Simla, desires that attention be drawn to the fact that the Supplementary grants amounting collectively to Rs. 3,43,32,000 voted by the Legislative Assembly on 22 September represent capital expenditure on railways, loans recoverable, and transfers between different heads of expenditure. They do not represent increased expenditure out of revenue, and will not affect the surplus or deficit on the Budget.

* * *

An incorrect statement having appeared in the press to the effect that travelling allowances of members attending the group conferences of local boards and municipal councils will be paid by Government, attention is invited to Government Order No. 1783, L & M., dated 10th September 1921, as follows :—

Travelling allowances may be paid to the representatives of a local board or municipal council, who attend the group conferences of local bodies ; but the expenditure should be met from the funds of the local body concerned.

* * *

The Government have sanctioned the distribution of a sum of Rs. 24,45,244 among the District Educational Councils in the Presidency towards the payment to aided elementary schools of teaching grants that may be sanctioned during the current year as well as of arrears of teaching grants sanctioned last year but not yet paid to the management concerned.

* * *

The "New Empire" of Calcutta states :—We are now in a position to authoritatively affirm that Sir Sankaran is coming as a Minister of a Southern Indian State on a salary of Rs. 10,000 a month with a further stipulation that if he is to vacate his office within a year not of his own accord he will get a compensation of Rs. 100,000. The appointment was first offered to Mr. Bhupendranath Basu who declined it.

* * *

From the letter of an Indian correspondent to the "Bombay Chronicle" it appears that Sir Sankaran Nair is to take up the appointment of Minister at Indore. We learn that Sir Sankaran Nair will be able while holding the office to spend about five months every year in England.

* * *

The personnel of the Fiscal Commission is officially announced. The terms of reference are : (1) to examine, with reference to all the interests concerned, the tariff policy of the Government of India, including the question of the desirability of adopting the principle of Imperial preference, and (2) to make recommendations. The personnel consists of President, Sir Ibrahim Rahimtulla, Vice President, Mr. J. M. Keynes ; Members Mr. Seshagiri Ayyar, Mr. Ghaneshyamdas Burla, Mr. J. C. Coyajee, Sir Manekjee Dadabhoy, Mr. Jamnadas Dwarakadas, Sir Edgar Holberton, Mr. R. A. Ment, I.C.S., Mr. Narottam Morarji, Mr. C. W. Rhodes and Sir M. De P. Webb. Mr. S. G. Haig, I.C.S., has been appointed Secretary to the Commission and Mr. E. F. Rogers as Assistant Secretary. The Commission will assemble at Bombay in the first half of November completing the taking of evidence probably early in March 1922.

* * *

An All India Swadeshi exhibition will be held in Bombay in January 1922 which will be composed of the following eight departments. 1. Handspun and Handwoven textiles of all kinds including silver and gold thread 2. Sugar in all its processes of manufacture ; 3. Models of ancient architecture ; 4. Models of symbolical paradise gardens ; 5. Handmade carpets, 6. Indian furniture, 7. specimens of enamelled Jewellery ancient and modern and 8. Food stuffs. There will be numerous prizes for, among other things, charkas and best sugar production.

* * *

Professor Sylvain Levi, of France, is coming out to India in connection with Viswa Bharati International University founded by Dr. Rabindra Nath Tagore. Biswa Bharati has sent the Professor Rs. 6,000 for passage expenses of himself and family. He will also be paid a suitable honorarium. He will deliver lectures and train students in research.

* * *

Re the alleged "Sinfulness" of Foreign Cloth, the *Modern Review* writes :—Theft is immoral and sinful. Cheating is immoral and sinful. Lying is immoral and sinful. Is it sinful, in the same way, to sell and wear foreign cloth ?

If one exhorts others to cease from sinning, one does not say, "You may go on stealing, cheating and lying till the 10th of March, as otherwise you may be inconvenienced" : one says, "You should cease to steal and cheat and lie from this very moment." For there can be no compromise with sin.

But we read in the papers that dealers in foreign cloth and foreign yarn have been allowed by the leaders of the Non-co-operation movement to sell their goods till certain dates next year, and picketting has been stopped. This shows that the sale and use of foreign cloth and yarn, though highly injurious to our national interests, are not sinful. If they were sinful Mr. Gandhi would not have been a party to an arrangement by which sinning was to be prolonged.

Spiritual sentiments should not be exploited, even though that may appear to make the attainment of a certain object easier.

* * *

The *Modern Review* pertinently observes :—The new postage rates introduced this year, coupled with the postal rule that all value payable packets must be registered, have seriously affected the retail book-trade and must in the long run tell on publishers also. Formerly a book which the post office carried for half an anna, has now to pay one anna as postage. Formerly a book worth two annas and a half could be had by a mofussil buyer by V. P. P. for four annas. At present a mofussil buyer by the V. P. system has to pay eight annas for it. The new postal rule and postage rates are a direct tax on knowledge and education. Government ought not to have sanctioned such rates and such a rule. Members of the Legislative Assembly and the Council of State ought to have done their best to do away with this tax on knowledge and education. But they have done nothing. The people of no free country would have tolerated such a tax.

* * *

We gladly welcome the *Indian Review of Reviews*, a new arrival in the field of Indian journalism, two issues of which have already made their appearance. Its Editor Mr. Gundappa is already well-known in the journalistic world as an independent and impartial critic of men and things in the columns of the *Karnataka* of Bangalore which has now ceased to exist by itself but is merged in this new monthly. While we regret the cessation of the bi-weekly *Karnataka* which is a great loss to the public of Mysore as well as to outsiders who found it a reliable and fearless exponent of the affairs of the Mysore State, we trust the new Monthly would serve a greater purpose and a wider sphere of usefulness.

* * *

The Benares Hindu University Senate have unanimously resolved to confer honorary degree of Doctor of Letters on His Royal Highness the Prince of Wales on the occasion of his coming visit to the University on December 13th at a special Convocation to be presided over by the Chancellor, His Highness the Maharaja of Mysore.

The Hindu Message

The Brahmins' Renunciation.

We heartily congratulate, for more reasons than one, the extremely wise step taken by the acting Brahmin Clerks of the Taluk Offices of Bezwada and Gannavaram in resigning their posts in accordance with the spirit of the Government Order No. 613 Public, dated 16th September last. It is both statesmanlike and dignifying. The present mistaken policy of the Government and the spirit of non-co-operation that is rampant throughout the country are no doubt responsible for the step taken by these clerks, but all the same we cannot help feeling that if this is to be the result achieved, if the Brahmins are to be roused to a sense of self-respect and to an appreciation of their present degraded condition then the price paid for the same is not at all excessive. Before remarking further we shall quote here in full the letter of resignation tendered by the clerks of Bezwada wherein they give their reasons for taking this unusual step in a clear and unassailable manner. They say :—

We the acting clerks of the Taluk Office, Bezwada have read through the columns of the "Hindu" dated 28-9-21, the G. O. No. 613 dated 16-9-21 with feelings of excessive joy.

2. We are highly satisfied to note that the Government is so benign as to take into consideration the cause of our Non-Brahmin brethren with a view to elevate them in the services of the Government hitherto overcrowded by the much abused Brahmins. We know that our caste has monopolised the Government service but we can at the same time assure you that it is solely due to the causes beyond one's control and for the most part due to the indifferent attitude of our Non-Brahmins towards the service as well as matters Educational.

3. Now, that they are increasing in numbers seeking appointments in the Government service and know that the Government do recognise their minority, we the Brahmins, in whose veins still flows the blood of the ancient Rishis of Aryavarta, famous for renunciation, do not earn our bread by still clinging to the service but most gladly give way to such of the Non-Brahmin brethren who aspire to posts left vacant by us. We cannot tolerate the idea that the Government, foreign by every means is more kindly to one section of us, than we, the sons of the same mother to each of us, and we cannot with a safe conscience challenge our brethren just learning to walk with faltering steps to meet us in open competition of Educational test.

4. For over half a century, we the Brahmins have enjoyed the full fruits of the service, and we know by our own experience how much we have been benefitted by it. Our present cringing condition as compared with the magnanimous position once held by our ancestors in the past is a proof positive. The Brahmin in seeking service has renounced his position of a Guru and has once for all fallen from the status of a Teacher, to that of the taught. In all sincerity, we thank the authorities, responsible for the passing of the G. O. which has thrown us off our lethargy and given us a fresh stimulus. Even in spite of the G. O. if we are to cling to the service we, unintentionally, do injustice to our Non-Brahmin brethren in not giving the opportunities promised to them. We further aggravate petty animosities and jealousies amongst us, resulting in the division of our camp which, some say, is the ultimate object of the Government. But we on our part, cannot attribute motives to the Government, which has all these years engaged us in its confidence and service.

5. As to the alleged object and motives of the G. O. we have no concern. It has made us realise our position. The Government Departments have been overcrowded by the Brahmins. The Government desire to replace them by Non-Brahmins. The Non-Brahmins in turn are ready to accept the kind offer, so large-heartedly thrown out and are trying to push their way to this massive wall of Brahminism. Lest our brethren's susceptibilities be offended, we desire to give room for them, and tender our resignation of the offices we now hold, and request you to relieve us within a week at the latest. We may also inform you that even if our resignations are not accepted we resolve to absent ourselves from the office from 15th October 1921.

6. Some of us have been working for the last 4 years and as such it is but natural that we have a sort of attachment to the Government at large and also to this office. In taking leave of you for the last time, we beg to request of you a favour with a hope that it would meet with your approval being admittedly the last one we ask of you. It is, Sir, that the posts now left vacant by us may kindly be filled in by Non-Brahmins alone so that at any time in future we may look upon them with feelings of proud satisfaction that they are a living monument of our selfless action of to-day.

7, In the earnest hope, that our above two requests would be met with your approval at a very early date and thanking you in anticipation,

Can anything be more dignifying and more convincing ? They are glad that the Government have at last espoused the cause of the non-Brahmins; they regret that circumstances beyond their control have made the Brahmins monopolise as it were the Government service; they gladly give way to their non-Brahmin brethren thereby effacing the impression that might have been created that the Government is more kindly to non-Brahmins etc., than the Brahmins themselves; they are fully alive to their present degenerate cringing condition as a result of years of Government service; they are thankful to the authorities for having roused them up to a sense of their duty and so in duty bound they resign their posts in favour of their non-Brahmin brethren. They do not even care to see that their resignations are accepted. They simply stop from service from the 15th instant. Similarly the Brahmin clerks of the Gannavaram Taluk also send in their resignation for the very reasons stated by the acting clerks of the Taluk Office, Bezwada, and request to be relieved by the

21st instant failing which they say that they have resolved to absent themselves from office from the 21st instant. Thus has been aroused at last the Brahmins' sense of self-respect. Service is not Brahmins' function and the love of filthy lucre is what has made him fall from his high pedestal to a state where he could be easily trampled upon by every passer by. Instead of being the object of veneration, esteem and fear by even the mightiest of kings he is now the butt of ridicule and contempt. What is this deplorable state due to? It is due solely to the fact that the Brahmins have taken to service which is according to our shastras the special function of the sudras. What then, it may be asked, is the function of the Brahmins? Says the "Bhagavad Gita":—

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

Tranquillity, Restraint, Penance, Purity, Patience, Straightforwardness, Knowledge, Discernment and Faith, these are the functions of the Brahmin naturally congenial to him.

When the Brahmin was pursuing these functions with absolute indifference to his own wants, he was the respected of all and he never felt any want. On the other hand even the little that he required was always at his beck and call. But when once he forgot his function and went mad after service which in his ignorance he thought paid him for his life's journey, he not only fell down with a crash from the high pinnacle of Guru which he so worthily held for ages past but he also forgot himself to such an extent as to allow himself to become the sport of time and every passing circumstance. In ancient days when the Brahmin was true to his status nothing was *impossible* to him. He could control even the elements. What need be said about mankind? Sage Vasishtha crushed to atoms the mighty army of the then Emperor Visvamitra solely by the might of his Brahmmical energy. But now nothing is *possible* to the Brahmin. He knows now simply to crouch and cringe. Is this not most deplorable? If India is to rise high again in the estimation of the world it could be only through her intellectual and spiritual culture and this could be developed only by the restoration of the Brahmin to his original position. This restoration must be not from any outside source but inwardly from among the Brahmins themselves and we welcome this resignation of the Brahmin Clerks as the first streak of light announcing the dawn of the Brahmin awakening.

Historical and Scientific.

Sapta Sindhu.

By N. K. VENKATESAN, M.A.

In my essay on the "Aryan Home," published in Vol. 3 No. 25 of the Hindu Message, I stated by the way that it might be possible to translate the whole description of Sapta Sindhu to the Gangetic plain, but for certain difficulties, created by the fact, that the Greek names for the Sutlej, the Beas, the Ravi, the Chenab, and the Jhelum coincided unfortunately with the Sanskrit names found in the description of the Sapta-Sindhu in the Vedas. This difficulty presents an excellent instance to show, how the advent of western scholarship in the critical study of the Vedic literature is an obstacle rather than help to the Indian student of the same. In a very beautiful book which has recently been published by the University of Calcutta entitled "Rigvedic India" by Mr. A. C. Das, the author has by excellent arguments, based on scientific research, attempted to establish beyond doubt that the cradle of the Aryan race was *India* and no other near or distant region in any part of the world, but while the author argues in a very conclusive manner, his book shows clearly that he is often dragged down in his research, by the conclusions, so called, of western scholars. He seems to have great difficulty in rejecting the theories of the western scholars, either because they are western or because they are scholars. As I am just going through the book, I would say nothing about the theories of Mr. Das, but I am pleased that a scholar like Mr. Das has come forward to argue that Aryavarta and Sapta Sindhu are Indian and that the Rigveda is a production (let us grant for the present) by the Indian Rishis on Indian soil.

I have brought in this point merely to show, how our study of western criticism in matters relating to Vedic literature often places the cart before the horse. Coming to the subject directly, we find that the Greeks who invaded India from the west gave certain names to the rivers in the valley of the Indus, which were the variants of the corresponding Sanskrit names found in the Vedas; argued therefrom, that that must have been the region of the Saptha Sindhu and so on and so on, came to the conclusion, that the valley of the Indus was the Sapta Sindhu, into which the Aryans had emigrated from the other parts of the world entering the country from the west even as they themselves were attempting to do at the time. This is the sort of topsy-turvy logic which often misleads the student of history instead of supplying him with proper guidance in studying the history of ancient India.

The names given of the Sapta Sindhu are Sutudri, Parushini, Asikni, Marudvridha, Vitasta, Arjekiya and Sushomaya, to follow the order in the Mantras; and whereever these seven rivers are mentioned, these names are preceded by the names of Ganga, Yamuna and Saraswati. Without knowing western theories and western names, one would naturally try to fix the Sapta-Sindhu somewhere about the Gangetic valley, for the simple reason that the mention of the seven rivers is closely associated with the names of Ganga, Yamuna and Saraswati. As a matter of fact it turns out that these seven rivers of the Sapta Sindhu do really cover the whole of Aryavarta from the Indus on the west to the Brahmaputra in the east, the holy flood of the Ganges running practically right across the centre.

Valmiki, the Rishi poet of India, describing the descent of Ganga into the world says that when Bhagiratha obtained the gift of the Ganges to the human world, the flood of the Ganges entered at first on the Himalayan heights into the locks on the head of Sankara. It was from that region that Siva let the flood into the *Bindu Saras*. The poet then says that emanating from Bindu Saras in the Himalayan region, Ganga separated into

seven floods, three flowing to the west, three to the east and one along the centre. The names of these are Hladini, Pavani and Nalini, going from west to east, Nalini being the eastern-most. The floods which went to the west were Suchakshu, Seeta and Sindhu going from east to west, Sindhu being the western-most. Amidst these in the middle, flowed *Ganga herself*. This is the simple description given by the poet. If we regard these seven rivers forming as it were a garland thrown over the land of the Rishis Aryavarta, wound round the neck of Himavan, the region in which Sankara resided, we could easily imagine the Sindhu or the Indus forming the western-most wreath in the garland, and Nalini or the Brahmaputra forming the eastern-most wreath in the garland. According to this conception going from the west to the east the river system would be Sindhu (the Indus) Seeta, Suchaksku, the three flowing into the western ocean, Ganga passing through the centre to the eastern ocean, Hladini, Pavani and Nalini (the Brahmaputra) flowing into the eastern ocean. No doubt the name Ganga appearing here creates the difficulty of having only six rivers, beside the Ganga. Here Sayana's Bhashya is useful to us. He groups the rivers thus. 1. Ganga, Yamuna, Saraswati 2. Sutadru, Arjikiya, Marudvridha 3. Parushnya, Asikniya, Vitasta, Sushomaya, thus indicating *three* systems,—*viz.*, (1.) in the centre (2.) in the west and (3.) in the east, In 2 and 3 grouped together we get actually seven rivers corresponding to the six of Valmiki. The difficulty may thus be explained by making two of the four rivers in (3), one river basin probably with two branches. In any case the currents of the rivers as related by Valmiki seem to point to this whole region between the Indus and the Brahmaputra, as constituting the region of the *Sapta Sindhu*, otherwise known an *Aryavarta*.

Again while describing the route of Bharata from Kekaya to Ayodhya, the poet says that Bharata starting from Kekaya in the north-western region of India passed at an early stage of the journey the river Satadru is described as a river which broke into a hundred parts to avoid the drowning of Vasishta, when he fell into the river over-whelmed with sorrow for the loss of his sons. Satadru then connects to us the Vedic river Sutudri with the river known as Satadru in the Ramayana. Not to speak of the exactness of the derivation of the term Satadru, it seems to be clear any way that the Vedic river Satadru was still the name of a river known to later times. The connection of Vasishta with the river conspicuously points to a river an important river, in the river system of the Gangetic basin, because Vasishta's activities were closely associated with Kosala in the Gangetic plain. Similarly the name *Vipasa* is also derived as the river which freed Vasishta from the pasa or the bondage caused to him by the sorrow at the demise of his sons. The two names Satadru and Vipasa thus being connected with the life history of Vasishta, one of our primary seven Rishis, offer a significant point of contact between the Vedic names of the *Sapta Sindhu* and the later history of the river systems.

By careful observation of the formation of the river system of Northern India, we might conclude, although indefinitely at this distance of time, that the *Sapta Sindhu* mentioned in the Rigveda and the Yajur-Veda must necessarily refer to the whole region of land between the Indus on the West and the Brahmaputra on the East, the Himalayas on the North and the Vindhyas on the South. There is no doubt that the seven rivers of the Sapta Sindhu cannot possibly refer to seven minor rivers all flowing in the valley of the Punjab and emptying themselves into the Indus.

If those little rivers of the Punjab region flowing into the Indus could be taken to be the Sapta Sindhu, then surely there is no significance in the prefixing to these seven rivers of the mighty and the ever-holy rivers, Ganga, Yamuna and Saraswati. I am certain that when we invoke Ganga, Yamuna and Saraswati and in the same breath invoke the seven rivers Satadru, Parushini, Asakni, Marudvridha, Vitasta, Arjikiya and Sushomaya, *we must be* thinking of seven rivers closely associated with Ganga, Yamuna and Saraswati and indeed it would be childish to say that after invoking the three central rivers of Aryavarta, we pass on to the region of the Punjab and think of a basin of six or seven rivers flowing in a *then uninhabited region* into the Western Ocean far away from and unconnected with the holy rivers Ganga, Yamuna and Saraswati. In this as in many other things we have to unlearn what we have learnt from our western scholars and base our research on ideas and traditions which are ours and our own from times immemorial.

Medical.

The Drink Evil.

By Dr. J. H. Kellog, M.D.

The Evil Effects of Alcohol.

"Alcohol, the essential constituent of all fermented and intoxicating liquors, is an ancient foe of the human race. From the time Noah fell into shame and disgrace through the intoxicating effects of wine, alcohol has never ceased to be an enemy of mankind. Like the arch deceiver himself, alcohol, one of the devil's most efficient agents for destroying the happiness of man, both for the present and the hereafter, gains the confidence of its victims by making great promises which it never fulfils.

Alcohol promises pleasure: but instead of true pleasure, happiness, and contentment, which come from a life of sobriety and uprightness, it gives a mere transient tickle of the plate, a thrill of the nerves, a momentary exhilaration, a transient oblivion, and after it the bitterness of a ruined life, loss of friends home, and property, a wrecked body, premature death, disgrace and misery. Alcohol promises comfort; but instead of the comfort and well-being which come from health, strength and vigour,—the result of a wholesome life,—alcohol gives simply a temporary benumbing of the sensibilities, certain to be followed by an increase of pain and suffering, and an aggravation of all the miseries which it promises to relieve."

Alcohol Is a Poison to Animals.

"A tadpole dropped into a vessel containing alcohol will die in a minute. Leeches and other small animals succumb in like manner."

A French physician administered alcohol in the form of brandy and absinth to fowls. The animals took kindly to the use of stimulants, and soon became so addicted to them that it was necessary to limit them to a daily allowance. In two months absinth drinking killed the strongest cocks: the brandy drinking fowls lived four months longer. But finally all died the death of the drunkard. The late Professor Dujardin Beaumetz, one of the leading physicians of the world, in experiments upon pigs, found its effect to be uniformly that of a poison.

P. Cololian, an eminent American investigator has recently shown by experiments on fish that all the alcohols are deadly poison. Ten to fifteen parts of, ordinary alcohol in one thousand parts of water very promptly produced deadly effects on the fish immersed in the solution.—Ethylic alcohol, or wood naptha, was found to be less poisonous than ordinary alcohol. This investigator also pointed out the interesting and impressive fact that while certain poison, such as nicotive and atropia, may be taken by certain animals, as rabbits and goats, without injury, alcohol is a universal poison. It kills everything with which it comes in contact, animal or vegetable.

ALCOHOL IS A POISON TO HUMAN BEINGS

Notwithstanding the apparent impunity with which diluted alcohol in the form of various liquors may be taken, pure alcohol is rapidly and certainly fatal when taken into the stomach without dilution. Cases of instant death from drinking a considerable quantity of strong liquor have often been recorded, and numerous cases of death from this cause are constantly occurring in every large city. Alcohol in every form is a poison, the rapidity of its effects being largely determined by the degree of dilution in which it is introduced into the system.

ALCOHOL IS A NARCOTIC.

Alcohol is exciting in its first effects, but like most other substances of similar nature, its secondary and more prominent effect is narcotizing. It benumbs the sensibilities. Persons who have died from the effect of an overdose of alcohol, present all the indication of narcotic poisoning.

A table spoonful of strong alcohol held in the mouth for two or three minutes will obtain the sense of taste so as to render a person unable to determine between a sweet and sour, saline and bitter. If taken in sufficient quantity, it will relieve the sense of pain—sufficiently to enable a surgeon to perform an operation with little or no suffering on the part of the patient. Ether and Chloroform are made from alcohol. Alcohol, like ether, is an anesthetic.

ALCOHOL NOT A FOOD.

The aristocratic topere who wishes to give an air of respectability to his vice, will claim that alcohol is a food. The fact that individuals have in several instances been known to live from thirty to sixty days while taking only water, shows conclusively that those persons who lived a shorter time on brandy and water, lived in spite of the alcohol instead of by the aid of it.

ALCOHOLIC DEGENERATION.

Degeneration of the muscles, heart, brain, nerves, liver, kidneys, and in fact all the organs of the body, is induced by the habitual use of alcohol. Dr. Carpenter is authority for the assertion that the changes in the corpuscles and in the fibrin of the blood take place when not more than one part of alcohol to five hundred of blood is employed. Thus it will be seen that the very weakest wines are unsafe, since none of them contain less than from three to five per cent. Even small beer and cider might be capable of doing mischief in this way, if taken in sufficient amount, and may be the cause of far greater mischief by leading to the use of strong drink.

THE DRUNKARD'S BRAIN.

The brain when in a normal condition, is so soft that it would not retain its exact form but for the support of the skull. The sharpest knife is required to cut it without mangling its structure. It is necessary to immerse the organ in alcohol for weeks or months in order to harden it, when a careful examination is essential. A drunkard's brain presents a marked contrast. It is already hardened. A celebrated anatomist declared that he could tell a drunkard's brain in the dark by the sense of touch alone.

By means of delicate instruments it is possible to measure the exact length of time it takes a person to feel, to think, to see, to hear and to act. A careful experiment made by the author for the purpose of determining the influence of alcohol upon these various senses and upon mental activity showed that the length of time required was more than doubted as the result of taking two ounces of whisky. This clearly shows the paralyzing influence of alcohol upon the brain and nerves.

Recent researches have shown that when alcohol is introduced into the circulation, some of the delicate nerve cells almost immediately become shrivelled, misshappen, and incapable of performing their duty. The delicate arms by which the nerve cells come in contact with each other, thus making possible the various functions of mind, memory, reason, judgment, etc., become retracted so that the contact of the various cells is more or less completely interrupted by the changes in shape which take place, and irregular and abnormal contacts may be made. This fact explains the delirium, hallucinations, and other mental disturbances, as well as changes of character, which occur in those who make free use of alcoholic beverages. That these changes occur is not a matter of theory or supposition. Experiments upon living animals have shown that these changes, which are illustrated in the accompanying cuts, actually occur, and within so short a time as fifteen minutes after the introduction of alcohol into the system of animal. After the recovery of the animals from the effects of the intoxicating doze, the cells regain their normal appearance, but when the use of alcohol is habitual, large numbers of the cells and the brain, mind and character become permanently damaged.

THE DRUNKARD'S STOMACH.

A Microscopical examination of the lining membrance of the stomach shows it to be traversed by a dense network of blood vessels, which are wholly invisible so long as the organ remains in a healthy condition. Little pockets are also found in which are located the peptic glands which form the gastric juice, the essential agent in the process of stomach digestion. In the small intestine below the stomach we have a similar arrangement of blood vessels and glands.

In the well-known case of Alexis St. Martin, who suffered from a gunshot which carried away a considerable portion of the abdominal wall, and penetrated his stomach, leaving an opening after healing, Dr. Beaumont made some most interesting experiments regarding the effects of alcohol upon the stomach, with the following results:—

THE STOMACH OF A MODERATE DRINKER.

The effect of alcohol, as well as of condiments, was to produce a state of excitement and irritation in the stomach, the result of which, when frequently repeated was permanent congestion and numerous forms of dyspepsia. But Alcohol does more than simply irritate the stomach. By its narcotic influence it paralyzes the glands of the stomach, while by its chemical properties, it destroys the activity of the gastric juice. It thus does triple mischief.

THE STOMACH OF A HARD DRINKER.

In the stomach of the hard drinker the blood vessels are dilated as in the case of the moderate drinker, and in addition, small ulcers are seen scattered over the diseased surface. The stomach of old toper may be in an ulcerated condition without his being conscious of the fact, as the nerves of the stomach are so paralyzed by alcohol that their normal sensibility is quite lost.

THE STOMACH IN DELIRIUM TREMENS.

In a person who is suffering from delirium tremens, or acute alcoholism, the mucous lining of the stomach is in a state of intense inflamation, so that its functions are wholly suspended. Dr. Beaumont observed on one occasion, when Alexis St. Martin had been drinking heavily for a few days, that although his stomach was in a state of inflamation and ulceration, he was unconscious of pain, and felt no local inconvenience, only suffering from a severe headache.

Postmorten examinations of persons who have died of delirium tremens have disclosed the fact that the stomach has been the seat of intense inflamation.

The effects of alcohol upon digestion.

Professor Kochlakoff, of St Petersburg, has experimented on five healthy persons, aged from twenty or twentyfour years, with reference to the effects of alcohol upon digestion. Ten minutes before each meal, each person was given about three ounces of alcoholic liquor, containing from five to fifty per cent of alcohol, which is about the proportion found in ordinary liquors. The following results were obtained:—

Under the influence of alcohol the acidity of the gastric juice and the quantity of hydrochloric acid, as well as the digestive power of the gastric juice are diminished. This enfeebling of the digestion is especially pronounced in persons unaccustomed to the use of alcohol" The author's experience and observation fully confirm these statements.

Dr. Fig, of Edinburgh, made the following experiments to test the effect of alcohol upon digestion: He fed two dogs with equal quantities of roast mutton. He then administered to one dog, by passing a tube into the stomach, one and one-fourth ounces of alcohol. After five hours both dogs were killed and examined. The one which had taken no alcohol was found to have digested the meal entirely, whereas digestion had scarcely begun in the animal to which alcohol had been administered.

Alcoholic insanity.

The condition of a man under the influence of liquor is precisely to that of an insane man, as regards his mind. When getting drunk is frequently repeated the condition of the mind induced by drink may become permanent, making the individual a fit subject for an insane asylum.

Intemperance, more than any other cause, fills our lunatic asylums and institutions for the feeble minded. According to the statistics of insanity in France, thirty four per cent of the cases of lunacy among males is due to intemperance. One-half of the inmates of the Dublin insane asylum owe their disease to the use of liquor. Lord Shaftsbury, Chairman of the English Commission on lunacy, in his report to Parliament, stated that six out of every ten lunatics in the asylums were made such by alcohol.

A Drunkard's Liver.

The appearance of a drunkard's liver is characteristic. "Hob-nailed liver," is another name for the diseased organ as found in spirit drinkers. It is shrunken, hard and almost totally useless, benumbed alike to pain and proper sensibility externally and it looks like the hob-nailed sole of an English catman's shoe, from which resemblance it received its name. This kind of liver is formed in those who have freely indulged in drink for several years. The livers of more moderate drinkers are found filled with fat.

These derangements of the liver give rise to numerous other disturbances, of which abdominal dropsy is one common form. Diabetes, a very fatal malady, especially in spirit drinkers, is a peculiar disease which is generally caused by some of these derangements of the liver. Fatty liver, in which the organ sometimes becomes enormously enlarged and changed to fat, and "nutmeg degeneration" in which it comes to resemble the smooth surface of a half-grated nutmeg, are also among the common effects of alcohol upon habitual users of the poison.

Alcoholic consumption.

Sir B. W. Richardson pointed out the fact that alcohol, instead of preventing, actually produces consumption, and that of a most fatal type. He stated that a person suffering from alcohol phthisis shows no improvement under treatment. The disease steadily, surely, and usually quite rapidly progresses to a fatal termination.

Alcohol *vs.* longevity.

It is very easy to prove that the influence of alcohol, as of every other poison, is to shorten life. Dr. Willard Parker, of New York, shows from statistics that for every ten temperate persons who die between the ages of twenty-one and thirty, fifty-one intemperate persons die. Thus it appears that the mortality of liquor users is five hundred per cent greater than that of temperate persons. These statements were based on the tables used by life insurance companies.

Notwithstanding the constant protest of both moderate and immoderate drinkers, that alcohol does not harm them, that it is a necessary stimulus, a preventive of fevers, colds, consumption, etc., and the assertion of certain chemists that it is a conservative agent, preventing waste and so prolonging life, the distinguished English actuary, Mr. Nelson, has shown from statistical data which cannot be controverted, that while the temperate man has at twenty years of age an average chance of living forty-four and one-fifth years, the drinking man has a prospect of only fifteen and one-half years of life.

At thirty years of age the temperate man may expect thirty-six and one-half years more of life, while the dram-drinker will be pretty certain to die in less than fourteen years.

The Rechabita Societies in England show statistics clearly indicating that total abstinence from the use of alcohol is in the highest degree conducive to longevity.

Effects of moderate drinking.

It is quite useless for moderate drinkers to suppose that by using alcohol in small quantities they will escape its evil effects. It is a poison in all doses. As Dr. Smith says, "In whatever dose, the direction of the action of the alcohol must be the same."

Dr. Chambers says, "The action of frequent divided drams is to produce the greatest amount of harm of which alcohol is capable, with the least amount of good."

The effect of the constant action of a small quantity of the poison is far greater than that of excessive but only occasional quantities. Hence the habitual moderate drinker, even of wine, beer or hard cider, is much more subject to chronic nervous disorders and degenerations of various sorts than the man who goes on a spree once in two or three months.

Alcoholic heredity.

Dr. S. G. Howe, attributed one-half of the case of idiocy in the state of Massachusetts to intemperance, and he is sustained in his opinion by the most reliable authorities. Dr. Howe states that there were seven idiots in one family where both parents were drunkards. One half the idiots in England are of drunken parentage, and the same is true in Sweden and probably in most European countries. It is said that in St. Petersburg most of the idiots come of drunken parents.

Dr. Legrain, an eminent French physician, sums up the results of his investigations of alcoholic inheritance as follows:—"In the first generation from inebriety, the mental and physical degenerates were 77 per cent, of all; in the second generation, 96 per cent were defectives; in the third generation, not

one escaped; all were idiots, insane, hysterical, or epileptics."

Bourneville observed that of a series of 1,000 idiots examined by him 62 per cent. were of alcoholic parentage; Marro noted and alcoholic parentage in 46 per cent. of criminals, while 45 per cent of the inmates in the Swis prisons for juvenile offenders, showed a similar past; and Madame Tarnowwsky found that 83 per cent of the inmates of brothers were the offspring of alcoholic parents.

—*The Indian Humanitarian.*

Miscellaneous.

A Character Study of M. K. Gandhi, Leader of the Non-Co-Operation Movement in India.

By W. W. Pearson, M. A., B. Sc.

Whatever may be one's personal opinion of the Indian leader, M. K. Gandhi, there can be no doubt that he is a remarkable man. Remarkable because his standard of conduct and method of action are so entirely different from those of other Indian leaders. Statesmen and politicians are seldom guided by the motives which compel Gandhi to action, and the very fact that in him we see a man who wields enormous influence over his countrymen by a character—the exact antithesis of the ordinary political leader—gives to his personality a peculiar interest. One Governor of a British Province in the East has described him as "a dangerous and misguided saint." Everyone, whether foe or friend, agrees in regarding him as a saint. And it is because of his evident saintliness of character that he has such an unparalleled influence in India at the present day.

In a recent article on Gandhi in an American magazine he was described as "A Monk who imperils British Rule in India." That one man by the force of his austere and ascetic character should be regarded as a menace to one of the greatest Empires that has ever existed, is in itself a remarkable phenomenon. Accounts from India recently have described how, during the Duke of Connaught's visit to the large cities of the different porvinces, the streets on many occasions when the Duke was passing through the city, were almost deserted. This is a striking enough circumstance in view of the great reverence with which royalty has been regarded in India throughout her history, and is a contrast to the welcome which was given to King George on his visit. But more striking than the deserted streets in the presence of the uncle of the Emperor were the crowded streets whenever Gandhi passed through any of these cities. In Delhi, the present capital, when Gandhi arrived a crowd of 20,000 took possession of the railway station and was permitted by the station officials to superintend the arrival of the train in which the popular leader was travelling. As he drove through the streets of Delhi there were crowds lining every thoroughfare numbering more than 100,000.

The explanation of this phenomenon is simple. Not only do the people, the masses of India, reverence Gandhi as a saint, but he has practically unlimited influence over them in the sphere of national aspiration. But this is not because he is primarily a politician. He has none of the usual qualifications for political success. He is not diplomatic, for he lays all his cards on the table. He never compromises and has never been known in his public life to rely on expediency rather than on principle. He belongs to no party and has therefore no party ambition, and he is unmoved by the criticisms of friends and enemies alike. He himself has said:

"Most religious men I have met are politicians in disguise: I, however, who wear the guise of a politician, am at heart a religious man."

He is a man who, by the very example of this ascetic life would attract the masses in India whatever his policy might happen to be, and it is just because of the great influence which he exercises over the people that he is regarded as so dangerous an opponent of British rule in India. He cannot be bribed or tempted by personal ambition to change his methods. He is a man who, having once accepted a principle, will not yield an inch even to those whom he knows to be his friends, even though he knows that by yielding he might gain large numbers of adherents. Some people have said that he is easily influenced by those around him, and is being used as a tool by the Extremist leaders who regard his fame as a saint as a valuable asset for their own propaganda. As a matter of fact no man is less readily influenced or diverted by external pressure from his purpose than Mr. Gandhi. I came across a striking example of this some years ago when I first had the privilege of meeting Mr. Gandhi.

It was in the autumn of 1913 that trouble arose in South Africa because of the treatment of the Indian residents in that Colony. Gandhi had for years been struggling on behalf of his fellow-countrymen to assert their rights in South Africa as fellow-citizens with the white subjects of the British Empire. He had given up a lucrative legal practice in order to devote his whole time to this cause. A crisis was reached in October 1913 owing to the action of Mr. Gandhi in starting an extensive Passive Resistance Movement aimed at inducing the Union Government to grant their demands. As a result of his appeal thousands of men, women and children marched without permits from Natal into the Transvaal, while many others went on strike in the mines and sugar plantations. The government arrested and imprisoned thousands, converting the mines into jails to accommodate the unprecedented number of prisoners. Mr. Gandhi as well as two or three European sympathisers were also imprisoned. Feeling in India at the news ran high, so high indeed that the Viceroy, Lord Harding, made a strong public protest in a speech in Madras against the treatment of Indian citizens of the Empire in South Africa. In every province of India the people united in protest and the government both in India and in England became alarmed. At last the South African government, realising the danger to the Empire, hastily appointed a Commission to enquire into the grievances of the Indian community, and at the same time released the Indian leaders in order that they might give evidence. But in appointing the commissioners they did not appoint any nominee or representative of the Indian community. They did not even consult the Indian leaders as to the scope and character of the Commission. Mr. Gandhi protested and asked that the Indian community be allowed to appoint at least one representative to serve on this Commission, but the Government refused. Mr. Gandhi then made the announcement that as a protest he would neither give evidence himself nor could he advise any self-respecting Indian to give evidence. This would obviously stultify the work of the Commission and at the same time would give to the critics of Indian aspirations the occasion for saying that the Indians refused to give evidence simply because their evidence was weak. In India, the great Indian statesman and politician, the Hon. G. K. Gokhale, for whom Gandhi had the profoundest admiration and love, saw this clearly enough and was almost daily sending cables to Mr. Gandhi urging him to reconsider this decision. Mr. Gokhale felt that such a boycott of the Commission would be sure to have a detrimental effect on any sympathy which the Indian case had aroused both in England and in South Africa itself. But Mr. Gandhi was adamant on this point. He regarded the honour and self-respect of the Indian community as at stake, and although he realised that he was going against the wishes of the one Indian whom he respected above all others, and that Mr. Gokhale was right in so far as political expediency was concerned, he would not retract, and the Commission sat without hearing the evidence

either of Gandhi or any other Indian of position or influence.

I remember clearly being greatly struck with this unusual and unyielding allegiance to principle. On a point of honour Mr. Gandhi would never compromise, and since then though I have seen him under very different circumstances I have never known him to compromise the honour and self-respect of India. It is this quality which seems to some to be his weakness because for the sake of some distant and unattained ideal he often loses for the time being some obvious but temporary advantage. But in reality it is this quality which constitutes Gandhi's strength, for everyone who has to deal with him knows that he will never accept any policy or accede to any request which he himself believes to be contrary to his principle of Truth. We may disagree with him as to what is Truth, we may disapprove of the methods he adopts for achieving his ends, but one thing is self-evident to all who come into contact with him and that is the fact that Gandhi is absolutely disinterested in his actions and cares not at all for his own personal popularity or position.

In appearance he is not at first striking. His very asceticism makes him insignificant physically. He personifies an idea and when he is expressing it his body does not seem to count. When I first met him in South Africa he was taking only one meal a day and that consisted of fruits, nuts, and whole meal bread with olive oil. He took very little sleep and from early morning till late at night he was busy interviewing people, discussing plans of campaign, and writing important dispatches to India and to the government authorities in Pretoria. But however busy he was, he always had time to talk with the poorest of the coolies who came to see him and to consult him constantly. He would ask them often to come and sit by him as he took his meals in order that he might have more time for talking to them. The poorest people felt that he was their friend for he had a word for all. When he went to Pretoria to see General Smuts and General Botha he was dressed in the simple homespun which he always wears, and walked barefoot. His face expresses great patience and love, and to me he seemed nearer to my idea of Saint Francis of Assisi than anyone I had ever seen. He believed intensely in the ultimate victory of those who try to "Conquer hatred by love," and never allowed people to express hatred towards those whom he regarded as treating his fellow-countrymen unjustly. He strives with implacable insistence by the force of moral suasion to compel his rulers to yield to his demands for fair and just treatment.

He expects this unfaltering loyalty to Truth in his followers, and although gentle and very tolerant towards those who differ from him, over those who once ally themselves to him he exerts a moral authority which is almost despotic. Regarding celibacy as the highest state for service of humanity he expects those who live in his community to observe the same rule of continence that he has imposed upon himself. Also he is a rigid vegetarian though I remember his once advising me to eat meat when I had been ill.

He is chivalrous to his opponents and never takes advantage of the weakness of those who are opposing him however tempting the opportunity may be. This quality he has shown once or twice in his recent campaign, but the following example will suffice. Shortly after his release from jail early in 1914 a serious strike broke out amongst the white labourers on the Rand. Gandhi had a week previously threatened to restart the Passive Resistance Movement and to call the Indian coolies in the mines and on the plantations out on strike as a protest against the lack of representation on the Commission referred to above. Instead of taking advantage of the difficulty in which the government was placed, Gandhi announced that the Passive Resistance Movement would be entirely suspended until the Government was free from the embarrassment caused by the strike on the Rand. Had he chosen he could have carried out his threat while the Government's hands were filled with the Rand Strike, and probably might have gained much for which he had been for so long struggling. But he was chivalrous to his opponent and General Smuts was the man to appreciate chivalry of this kind, for when later the Indian question again came up for discussion he was found in a frame of mind much more ready to listen to the Indian point of view. But this was not done as a matter of tactics; it was a point of honour to fight clean. In the end it proved to be good tactics also, for by the middle of 1914 most of the demands of the Indian community were met and laws were passed in the Union Parliament granting juster treatment to Indians in the Colony.

I have described Mr. Gandhi's public activities in South Africa, but in order to know the complete character of the man it is necessary to say something of his private life. Near Durban he had a Settlement which was a community based on the principles of service. It was situated at Phoenix, and it was there that one saw Gandhi in the atmosphere and surroundings in which his characteristic unselfishness was most apparent. It was modelled on the lines which Tolstoi had advocated at the close of last century. Mr. Gandhi had a profound admiration for Tolstoi and his teachings, and possibly owes more of his present attitude on the value of Passive Resistance to that great Western Teacher than to the teachings of his own religion, though "ahinsa" (aversion to slaughter or inoffensiveness) is one of the chief doctrines of the Hinduism which Gandhi both practices and preaches,

It was at this Settlement that one saw Mr. Gandhi co-operating in the work which the boys and other members of the community were engaged in. Often did I protest against the way in which Mr. Gandhi spent his valuable time, in the midst of his great public responsibilities, in menial tasks which could so easily have been carried out by less prominent members of the Settlement. When the Hon. Mr. Gokhale was a guest at Phoenix, he had the same experience, and he often told humorously of the heartless tyranny of his host who insisted upon doing the most menial tasks, including that of the sweeper, for his guests. To protests he would reply that as regards a piece of work which had to be done and got through there was no highness or lowness about it—if a piece of work was thought to be too dirty for him (Gandhi), it should be regarded as too dirty and low even for any poor sweeper, who was just as much a human being as he himself.

It is this readiness to make the same sacrifices which he asks those who follow him to make which gives to him his moral authority. As a writer in India has said of him :

"Mr. Gandhi has always been prepared to accept and has always actually accepted for himself the direct logical outcome of his principles, whatever hardship and breach of social convention it may involve. This, combined with his utter sincerity, the austere simplicity of his life and his readiness to serve the people at all costs and sacrifice, explains his unparalleled hold over his countrymen. No trick or posing can give such influence to any leader."

—*The Asian Review.*

(*To be continued.*)

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The Call of Truth.

BY RABINDRANATH TAGORE.

Parasites have to pay for their readymade victuals by losing the power of assimilating food in its natural from. In the history of man this same sin of laziness has always entailed degeneracy. Man becomes parasitical, not only when he fattens on others' toil, but also when he becomes rooted to a particular set of outside conditions and allows himself helplessly to drift along the stream of things as they are; for the outside is alien to the inner self, and if the former be made indispensable by sheer habit, man acquires parasitical characteristics, and becomes unable to perform his true function of converting the impossible into the possible.

In this sense all the lower animals are parasites. They are carried along by their environment; they live or die by natural selection; they progress or retrogress as nature may dictate. Their mind has lost the power of growth. The bees, for millions of years, have been unable to get beyond the pattern of their hive. For that reason, the form of their cell has attained a certain perfection, but their mentality is confined to the age-long habits of their hive-life and cannot soar out of its limitations. Nature has developed a cautious timidity in the case of her lower types of life; she keeps them tied to her apron strings and has stunted their minds, lest they should stray into dangerous experiments.

But Providence displayed a sudden accession of creative courage when it came to man; for his inner nature has not been tied down, though outwardly the poor human creature has been left naked, weak and defenceless. In spite of these disabilities, man in the joy of his inward freedom has stood up and declared; "I shall achieve the impossible." That is to say, he has consistently refused to submit to the rule of things as they always have been, but is determined to bring about happenings that have never been before. So when, in the beginning of his history, man's lot was thrown in with monstrous creatures, tusked and taloned, he did not, like the deer, simply take refuge in flight, nor, like the tortoise, take refuge in hiding, but set to work with flints to make even more efficient weapons. These, moreover, being the creation of his own inner faculties, were not dependent on natural selection, as were those of the other animals, for their development. And so man's instruments progressed from flint to steel. This shows that man's mind has never been helplessly attached to his environment. What came to his hand was brought under his thumb. Not content with the flint on the surface, he delved for the iron beneath. Not satisfied with the easier process of chipping flints, he proceeded to melt iron ore and hammer it into shape. That which resisted more stubbornly was converted into a better ally. Man's inner nature not only finds success in its activity, but there it also has its joy. He insists on penetrating further and further into the depths, from the obvious to the hidden, from the easy to the difficult, from parasitism to self-determination, from the slavery of his passions to the mastery of himself. That is how he has won.

But if any section of mankind should say, "The flint was the weapon of our revered forefathers; by departing from it we destroy the spirit of the race," then they may succeed in preserving what they call their race, but they strike at the root of the glorious tradition of humanity which was theirs also. And we find that those, who have steadfastly stuck to their flints, may indeed have kept safe their pristine purity to their own satisfaction, but they have been outcasted by the rest of mankind, and so have to pass their lives slinking away in jungle and cave. They are, as I say, reduced to a parasitic dependence on outside nature, driven along blindfold by the force of things as they are. They have not achieved Swaraj in their inner nature, and so are deprived of Swaraj in the outside world as well. They have ceased to be even aware, that it is man's true function to make the impossible into the possible by dint of his own powers; that it is not for him to be confined merely to what has happened before; that he must progress towards what ought to be by rousing all his inner powers by means of the force of his soul.

Thirty years ago I used to edit the Sadhana magazine, and there I tried to say this same thing. Then English-educated India was frightfully busy begging for its rights. And I repeatedly endeavoured to impress on my countrymen, that man is not under any necessity to beg for rights from others, but must create them for himself; because man lives mainly by his inner nature, and there he is the master. By dependence on acquisition from the outside, man's inner nature suffers loss. And it was my cotention, that man is not so hard oppressed by being deprived of his outward rights as he is by the constant bearing of the burden of prayers and petitions.

Then when the Bangadarshan magazine came into my hands, Bengal was besides herself at the sound of the sharpening of the knife for her partition. The boycott of Manchester, which was the outcome of her distress, had raised the profits of the Bombay mill-owners to a super-foreign degree. And I had then to say: "This will not do, either; for it is also of the outside. Your main motive is hatred of the foreigner, not love of country." It was then really necessary for our countrymen to be made conscious of the distinction, that the Englishman's presence is an external accident,—mere *maya*—but that the presence of our country is an internal fact which is also an eternal truth. *Maya* looms with an exaggerated importance, only when we fix our attention exclusively upon it, by reason of some infatuation—be it of love, or of hate. Whether in our passion we rush to embrace it, or attack it; whether we yearn for it, or spurn it; it equally fills the whole field of our blood-shot vision.

Maya is like the darkness. No steed, however swift, can carry us beyond it: no amount of water can wash it away. Truth is like a lamp; even as it is lit *maya* vanishes. Our shastras tell us that Truth, even when it is small, can rescue us from the terror which is great. Fear is the atheism of the heart. It cannot be overcome from the side of negation. If one of its heads be struck off, it breeds, like the monster of the fable, a hundred others. Truth is positive: it is the affirmation of the soul. If even a little of it be roused, it attacks negation at the very heart and overpowers it wholly.

Alien government in India is a veritable chameleon. Today it comes in the guise of the Englishman; to-morrow perhaps as some other foreigner; the next day, without abating a jot of its virulence, it may take the shape of our own countrymen. However determinedly we may try to hunt this monster of foreign dependence with outside lethal weapons, it will always elude our pursuit by changing its skin, or its colour. But if we can gain within us the truth called our country, all outward *maya* will vanish of itself. The declaration of faith that my country *is* there, to be realised, has to be attained by each one of us. The idea that our country is ours, merely because we have been born in it can only be held by those who are fastened, in a parasitic existence, upon the outside world. But the true nature of man is his inner nature, with its inherent powers. Therefore that only can be a man's true country, which he can help to create by his wisdom and will, his love and his actions. So, in 1905, I called upon my countrymen to *create* their country by putting forth their own powers from within. For the act of creation itself is the realisation of truth.

The Creator gains Himself in His universe. To gain one's own country means to realise one's own soul more fully expanded within it. This can only be done when we are engaged in building it up with our service, our ideas and our activities. Man's country being the creation of his own inner nature, when his soul thus expands within it, it is more truly expressed, more fully realised. In my paper called 'Swadeshi Samaj', written in 1905, I discussed at length the ways and means by which we could make the country of our birth more fully our own. Whatever may have been the shortcomings of my words then uttered, I did not fail to lay emphasis on the truth, that we must win our country, not from some foreigner, but from our own inertia, our own indifference. Whatever be the nature of the boons we may be seeking for our country at the door of the foreign Government, the result is always the same,—it only makes our inertia more densely inert. Any public benefit done by the alien Government goes to their credit, not to ours. So whatever outside advantage such public benefit might mean for us, our country will only get more and more completely lost to us

thereby. That is to say, we shall have to pay out in soul value for what we purchase as material advantage. The Rishi has said: 'The son is dear, not because we desire a son, but because we desire to realise our own soul in him.' It is the same with our country. It is dear to us, because it is the expression of our own soul. When we realise this, it will become impossible for us to allow our service of our country to wait on the pleasure of others,

These truths, which I then tried to press on my countrymen, were not particularly new, nor was there anything therein which need have grated on their ears; but whether anyone else remembers it or not, I at least am not likely to forget the storm of indignation which I roused. I am not! merely referring to the holligans of journalism whom it pays to be scurrilous. But even men of credit and courtesy were unable to speak of me in restrained language.

There were two root causes of this. One was anger, the second was greed.

—*The Modern Review.*

(*To be continued.*)

Where do we drift?

By. J. S. R. Sarma.

This ought to be the burning question of the day to an earnest Indian thinker. Has India hit upon any goal to attain any destination to reach? Or is her life aimless? Is she being tossed about like a tiny float on the crest of the boisterous waves of time, or a helpless toy in the hands of ever so many conflicting forces, predominantly of a satanic character, set into operation by the disintegrating and destructive rank materialistic outlook on life in the name of the so called civilisation often talked of at the present time? Has India, the land of immense antiquity, the cradle of real stable civilisation, the pioneer of cultural progress of the world, —all conducive to the achievement of the spiritual aim and end of life in orderly well-laid out progressive stages regulated according to various gradations of humanity, from the view-point of intellectual, karmic and other environs and antecedent conditions; has India, this ancient land hallowed by the association and abodes of numberless sages and saints, rishis and seers of far-seeing sagacity sanctified and rendered sacred by reason of Divine Incarnations—Sri Ramachandra and Sri Krishna, to mention only a few—having trod this Bharatavarsha of old with their blessed feet, consecrated by ancient kings of solid repute and renown for sacrificing their self and all in upholding the cause of truth and righteousnes, justice and virtue, or, in a word, *Dharma*, such as Harischandra and Sibi; has India of such hoary brilliance and splendour forgotten her self and soul so obliviously that she seems ready to part with them for a mess of pottage and to have set on, as it were, on the road to rapid ruin and scurrilous suicide? Yes, this appears to be her present effort, her looked-for goal. Or else how is the wholesale reprehensible abandonment of whatever has been cherished as her dear traits and characteristics for untold ages, of religiosity of daily life, of scrupulous regard for individual and communal discipline, and of all those qualities and tendencies ordinarily associated with the better and divine side of human nature? Or else how is the universal self-debasing hugging up of foreign ideals and notions as to meaning and modes of life, entirely inconsistent with the spiritual purpose and purport of the ancient Hindu race?—Does this deplorable change make for national progress or perdition? Certainly not the former from Hindu view-point of ideals! Every race has an ideal of its own, has its own meaning and purpose of life impressed upon it ineffaceably. When that ideal is lost sight of, when the path which must lead to the realisation of that ideal is swerved from, there is no knowing where the race, with its individual and peculiar stamp, will drift to. A race rid of its national indigenous ideals is a fish out of water, and its end then needs no mention.

To a calm and cool observer, to one who witnesses the deeds on the stage of Modern India, not being oneself an actor, it would appear that India is engaged in an aimless struggle, or, if at all these were an aim, that were an aim inconsistent with her mission and message to the rest of the world, an aim which should read ruin to her as a distinctive unique race on earth. Ideals of the materialistic West dominated by the sense of reality and stability of what is *Pratyaksha* (प्रत्यक्ष) *alone*, and of unbelief in Paroksha (परोक्ष), are bound to conflict with the ideals of a race with whom *Astikyam* (आस्तिक्यं), Karma and Reincarnation are avowed doctrines and articles of faith. The ideals are as Poles apart. Any harmonious and agreeable blend is not practicable. Of course, there could be a sort of made-up union, of an incongruous hybrid type, a shapeless and uncouth mass of illegitimate humanity polluting this ancient land of pure and pristine Aryan population. This would appear to be the goal of all modern efforts. They be thanked please.

India, it cannot be gainsaid is passing through anxious days—very anxious indeed. She is in the throes of a melting-pot,—a poor forlorn orphan to all practical purposes of her existence as a distinctive spiritual unit on earth. She suffers from dearth of great men and good patriots. Plenty are the spurious lot of these,—all *imitation patriots* of course. Even master-minds and intellectual giants of the day are being obsessed by false and perverse reasoning, so much so that, had they been making a proper use of their reasoning faculty, they would have been universally hailed and worshipped as welcome leaders born to save the present Indian situation. But this is not to be.

It was only the other day, '*the Hindu*' published a letter said to have been from the pen of the greatest modern poet of India, from New York to his countrymen, and the subjoined extract therefrom affords but a very melancholy and painful reading to the Hindus who have learned to love and admire their social institutions as the best possible machinery ever devised for orderly progress of a medley humanity striving for the spiritual realisation of its self: "Life has its inequalities, I admit, but they are natural; they are in harmony with our vital functions. The head keeps its place apart from the feet, not through some external arrangement, or conspiracy of coercion. If the body is compelled to turn somersaults for an indefinite period, the head never exchanges its relative function for that of the feet. But have our social divisions the inevitableness of organic law? If we have the hardihood to say 'yes' to that question, then how can we blame an alien people for subjecting us to a political order which they are tempted to believe eternal? By squeezing human beings in the grip of an inelastic classification, and forcibly holding them fixed we have ignored the law of growth, the law of life......"

This is nothing but a sweeping and severe condemnation of the Hindu Social divisions, and issuing, as it does, from an Indian poet so highly honoured all over the modern civilised world, the extent of approbation of this condemnation by the world, cannot be too much overestimated. "Is the social fabric inevitably organic" asks the poet. What else is it, if it is not, one,—an insignificant nobody though,—is apt to wonder. The social divisions are either *organic* or inorganic, in other words, should either present a wholesome organisation with a systematic arrangement of its parts or should be disorganised. There is no half-way house. If they are not organic, they should be inorganic and disorganised? Let me put the question then, are our social divisions *inorganic*? I pause for a reply. If the society is a *social fabric*, where is a fabric if there is no symmetrical and systematic structure with parts in their proper places, and for their proper functions? A heap of loose bricks and piles of wood and chunam cannot constitute an edifice, unless they are all utilised properly and cemented together well consolidated into a harmonious whole, each in its place in accordance with a set plan. Heaps of

humanity standing on no firm structural foundations can at best be a struggling mass without any ennobling and sublime aim. The cant that every member of a society must be given all opportunities like every other member to rise to the full height of his aspirations and capabilities has developed into a sort of stale platitude as a result of mistaken basic notions as to an individual's right for freedom of thought and act. The Hindu society even with its intelligent classification affords all reasonable facilities and safeguards for free development each but in a disciplined and orderly manner, and according to the wholesome rules of the society. Freedom is only relative and not absolute, and is and ought to be circumscribed by well-regulated conditions, if it is to steadily grow and perfect itself, and does not mean freedom from all restraints naturally associated with one's being a member of a well-organised community like the Hindu social body politic. It is a thousand pities that the poet should feel, and proclaim to the world, in the manner he has elected to do. To say that Indian political emancipation is unthinkable as long as the present social classifications exist seems strange logic indeed! But I forget these are the views of a world-renowned poet again and one must hold one's tongue!

The question where do we drift still remains unanswered. India is a very ancient country, and not one of yesterday, as most of the modern so-called civilised countries are. Her ideal has been fixed once and for all by her Vedas and Vedic Rishies of yore, and all the means and methods for the realisation of that ideal have been clearly laid down in her scriptures and sastras, social codes and Puranas, and her well-established traditions and practices which have come down to the present day and which would have died out long long ago but for their innate elements of stability and permanence. In the circumstances it is as well that the *Mathadhipaties* bear their duties in mind as guardians and *Dharmopadesakas* and actively engage in the task of dinning into the minds of the members of the forlorn Hindu community their ancient ideals and the necessity for not swerving from them, if the aim is not to be the self effacement and extermination of the Hindu race as a unique spiritual entity on earth. They have got to be up and doing, zealously aided by the still existing orthodox members wherever they may be found who have got also an equal obligation to bestir themselves in the matter, undaunted by the laughing of a section of their own modern educated de-Hinduised countrymen who have deliberately elected to play into the venemous hands of Kali, the presiding monster of the age. No political emancipation, or walking abreast of the so-called other modern civilised nations is worth attaining if it is to be at the sacrifice of one's ideals, and traditions, religion and culture, indeed at the sacrifice of all held dear all through the untold ages of India's existence. Will the Hindu community awake and arise or for ever be fallen continuing in its suicidal march towards no goal worth the name.

Correspondence.

The Fear of Death—(a reply)

It has been the common practice to abuse the Indian for his fear of death. Even Mahatma Gandhi who is said to be in favour of the Hindu writes thus, "the Hindu shows a greater fear of death than other races," while he speaks of the English as persons "going about carrying death as it were in their pockets." This phrase "fear of death" is very vague. It has nothing to do with the beating of breast and weeping and wailing of the near and close relatives of the deceased, *after* his death. The fear should exist in the *dying man before* his death and not in those who bewail his loss afterwards. Let us examine this "fear of death" in all its aspects. Firstly there is fear of death in a battle field. Secondly there is fear of death at home amid peaceful surroundings. Thirdly there is fear of death in the midst of an epidemic, and fourthly there is fear of death due to accident. While the English and other nations who have been trained from childhood to face battle and to shed blood for one's country and who have been made familiar with offensive weapons from the beginning and with bloodshed it is easy to face death boldly. But the Hindus among whom the fighting nation of Kshatriyas has already become almost extinct, and who are deprived of the use of fire-arms for generations together and who are trained to look upon patriotism and love of one's own country as in favor to the loyalty of the governing nation cannot be expected to show universally the same firmness and boldness in the midst of battle as the Englishmen unless special training is given to them in that respect. But if we take the case of fear death in the midst of peaceful surroundings and of an epidemic it will be very easily admitted that the Hindu faces death and risks life more boldly than the Englishman. While the Englishman runs away from his very near relations be cause of the plague or cholera or dysentery or small pox, the Hindu will not only not desert the deathbed of his near relations in such cases, but will interfere with the segregation officers and even try to hide the disease from such men lest their near and dear ones might be taken away from them. The Hindus will patiently risk their life under such circumstances and firmly believe in the theory of fate; and will coolly answer that these are the just Visitations of Providence for the sins of mankind. History gives examples of how the English nation behaved in the times of the Black Death and the great plague in England and their behaviour is a very strong contrast to that of the Hindus under such circumstances. It is not safe or fair therefore to charge the Hindu alone as a *coward* in the midst of danger. While he fears death in one case Englishman has his fear death in another case. It is human to be unwilling to give up the present life for something which we know not of.

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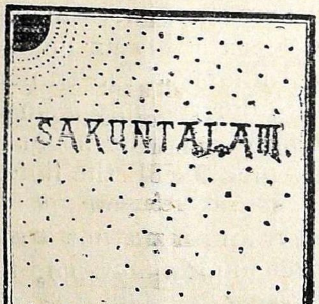

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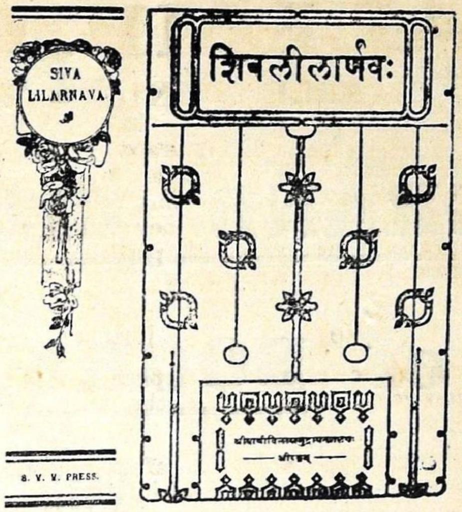

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